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See also: Samaria; Samaria-Sebaste; Samaritan Pentateuch; Samaritanism REINHARD PUMMER

Giants

In biblical tradition, the giants are a legendary race of creatures of enormous size and prodigious strength. The Hebrew word usually translated "giants" is *gibbōrîm,* which literally means "strong ones." It is glossed in Gen. 6:4 as "the famous heroes of antiquity" *(ʾăšer mēʿôlām ʾanšē haššēm).*

The label "giants" is typically applied in proto-ethnographic literature to those persons or peoples who are biologically, chronologically, and/or spatially distant from contemporary cultural norms. Giants are thus freaks or monsters who do not fit within the accepted parameters that govern society. There can even be some question as to whether they should be categorized as human.

In the ancient popular imagination, those responsible for the construction of monumental stone works of the distant past (e.g., the infamous Tower of Babel) must have been superhuman in size, strength, and physical prowess. Hence Pseudo-Eupolemus (second century B.C.E.) can confidently label them giants and even include Abraham among their number. The relatively lengthy life spans ascribed to the early generations of humanity by the biblical writers undoubtedly facilitated this impression.

In biblical and early Jewish literature, beings termed giants prowl two textual landscapes: (1) They are associated with certain pre-Israelite ethnic groups who inhabited areas near the territory assigned by God to the people of Israel; as such, they pose a dangerous threat to the security of prominent cultural heroes or the nascent nation. (2) They are also situated within the antediluvian period of human history and are assigned the principal blame for provoking a universal deluge during the generation of Noah.

The prosopography of these giants is a confusing mixture of local traditions. One Hebrew lexeme closely associated with the twinned trope of giant and aboriginal inhabitant is the term *ʿănaq* (also *ha-ʿanaq*). This term is applied to a legendary character whose offspring (*bĕnê ʿAnaq* or *ʿAnāqîm;* in English Bibles: "sons of Anak," "Anakites," or "Anakim") are encountered by Israel during the course of their wilderness wanderings. The people were reportedly reluctant to enter the promised land due to the presence there of the "Nephilim, descendants of the Anakites, who were numbered among the Nephilim" (Num. 13:33). That these were deemed giants emerges from the immediate narrative context, the versional renderings of the proper noun *Nĕfîlîm,* and the testimony of Qur'ān 5:20-26 wherein v. 22 explicitly terms the promised land's inhabitants "giants" *(jabbārin).* Use of the rare noun *Nĕfîlîm* in the pentateuchal passage was purposely intended to connect Anak and his progeny with the primeval story involving the doings of angels, human women, Nephilim, and the "giants" now alluded to in Gen 6:1-4.

Legends surrounding the ancient sacred site of Kiriath-arba (Hebron) identify Anak as the "child of Arba" (Josh. 15:13; 21:11), Arba as "the greatest of the Anakim (Josh. 14:15), and Sheshai, Ahiman, and Talmai as the monstrous offspring of Anak and/or Arba (see Num. 13:22; Josh. 11:21-22; 15:13-14; cf. Josephus, *Ant.* 5.125, who notes that the local residents continue to show tourists the bones of these giants).

In Deut. 2:10-11, the Anakim are linked with the Rephaim, a term with linguistic and thematic connections to the ancient Canaanite royal funerary cult. Moreover, the book of *Jubilees* flatly states that the Rephaim were giants (*Jub.* 29:9). Biblical ethnology places the Rephaim and their associated clans of the Emim (Deut. 2:10-11) and the Zamzummim (Deut. 2:20-21) in the lowland regions of the south on both sides of the Jordan and around the Dead Sea, as well as the central and northern Transjordan. These groups suffered decimation over time thanks to the destructive effects of pillage and conquest (Gen. 14:1-11; Deut. 2:4-3:17).

A popular legend credits Moses and the Israelites with the slaying of "the only one left of the Rephaim" (Deut. 3:11; Josh. 12:4; 13:12), a figure named Og, the king of Bashan. The Deuteronomist draws attention to this king's iron bed, which was displayed in Rabbat-Ammon; this may be a reference to the impressive size and weight of his sarcophagus. Og's narrative role as a survivor from the Rephaim bears two distinct senses. Some traditions identify Og's group with those Rephaim whom Amrafel and his allies killed in Ashterot-karnaim (Gen. 14:5); Og is then the refugee who reported the news of this debacle to Abram at Mamre (Gen. 14:13).

Continuing this patriarchal association, *Tg. Yer.* Deut. 3:2 relates that Og subsequently ridiculed Abraham and Sarah for their inability to produce children; hence God extended Og's life for many years so that he could ultimately be slain by their descendants. Other traditions (e.g., *Tg. Ps.-J.* Deut. 3:11) effect an equation between Og's Rephaim and the giants of antediluvian lore, and explain that Og was the sole survivor of the giants who perished in the waters of the flood during the time of Noah.

Another closely related narrative complex embedded in Muslim lore names ʿUj (= Og) as the son of ʿAnāq, who is there identified as the twin sister of Seth and the wife of Cain. According to this legend, ʿAnāq was the first female child born to Adam and Eve after their expulsion from Eden, and she became the first human to engage in sexual sins.

The overlap of the giant motif with the realm of sexuality and the notion of forbidden unions (cf. *Jub.* 20:5) leads conveniently to the other prominent textual locus for giants in early Jewish literature, namely, the fractured myth now present in Gen. 6:1-4 whose fuller lineaments are visible in ancient sources like *1 Enoch*

GIANTS, BOOK OF

and *Jubilees*. Therein giants are held to be the monstrous offspring of miscegenate unions between human women and a rogue group of divine beings (the *bĕnê ha-'ĕlōhîm* or "sons of god"). Although the biblical account remains silent about the consequences of these sexual encounters for the antediluvian social order — instead inviting the hearer/reader to view these giants as the ancestors of the autochthonous giants of the conquest traditions (Gen. 6:4) — other sources are unanimous in their assessment of ensuing events: the giants provoke so much mayhem and murder that God is forced to intervene in the form of a universal deluge.

Sources diverge with regard to their fate. Some envision a watery demise (perhaps Gen. 7:19-20 and Job 26:5; *1 Enoch* 9:6; 4Q370 line 6 end; CD 2:19-21; *Tg. Ps.-J.* Deut. 2:11; 3:11; Ephrem Syrus, *Carmina Nisibena* 1.4.4-5). Others describe how the giants killed each other in internecine combat prior to the onset of the flood (*Jub.* 5:7-9; *1 Enoch* 10:9; 14:6; 88:2). Second Temple literature also hints at a much richer narrative development which the biblical texts suppress: both *Jubilees* (7:21-22) and *1 Enoch* (86:4; 88:2; 7:2 in the Greek version of Syncellus) allude to the existence of at least three different classes of giants. Multiple copies of an Aramaic composition containing stories about the giants were recovered among the Dead Sea Scrolls. And medieval Jewish and Muslim tales about the antediluvian era preserve analogous legends, some of which are rooted in Second Temple sources.

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JOHN C. REEVES

Giants, Book of

The *Book of Giants* is available in fragments that come down to us through Manichaean sources in several languages (Middle Persian, Uygur, Sogdian, Coptic, Latin, Parthian) and through nine, perhaps ten, Dead Sea manuscripts in Aramaic (1Q23, 1Q24?, 2Q26, 4Q203, 4Q206a, 4Q530, 4Q531, 4Q532, 4Q533, 6Q8). The evidence demonstrates an affinity between this work and the *Book of the Watchers* (*1 Enoch* 1–36), on the one hand, and the biblical book of Daniel (chap. 7), on the other. Since a vision of divine judgment in the *Book of Giants* is less developed than its counterpart in Daniel (7:9-14), its composition may predate the final composition of Daniel and so be assigned to the first third of the second century B.C.E.

Genre

Scholars have debated whether or not the *Book of Giants* was integrated into a collection of Enochic works among the Dead Sea Scrolls. This depends partly on whether or not 4Q203 and 4Q204 (which contains the Enochic *Book of the Watchers, Animal Apocalypse, Epistle of Enoch*, and *Birth of Noah*), copied by the same scribe, formed part of the same manuscript. If it was being treated as part of an Enochic corpus, the *Book of Giants* is not, unlike the compositions of *1 Enoch*, a pseudepigraphon told as a first-person account in the name of the patriarch.

Instead, it is a mythical legend of anonymous authorship that recasts the tradition of the fallen angels as found in the *Book of the Watchers* by focusing on the giants' point of view. The giants, also called "nephilim" in the work (cf. Gen. 6:4), are the offspring of the rebellious angels and "the daughters of men." Together with their angelic progenitors, they are largely blamed for the deterioration of conditions on earth during the time before the great flood. Thus the story line in *Book of Giants* emphasizes how the giants come to learn that they will be held to account and punished for their violent oppression of humanity.

Story Line

There has been some debate on how the narrative of the book was structured. The reconstructed story line is based on several criteria: (a) the physical relationships between the Dead Sea Scrolls fragments themselves, first within the manuscripts themselves and then in a few overlaps between the different manuscripts; (b) structural clues provided in the content of the text; (c) overlaps and comparison with the later Manichaean materials; and (d) similar or analogous story lines in other early Jewish literature (e.g., *Book of the Watchers, Jubilees*, and other Dead Sea texts).

The sequence of events in the *Book of Giants* may have been as follows (bracketed parts, for which there is no manuscript evidence, are inferred):

(a) an account about the angels' fall and siring of giants through human women (4Q531 1);
(b) the giants' violent activities on earth against nature and humans (1Q23 9 + 14 + 15; 4Q206a i + 4Q533 4; 4Q531 2-3; 4Q532 2);
(c) a report about these events is brought to Enoch's attention (4Q206 2)
(d) Enoch petitions God about the situation (4Q203 9-10; 4Q531 4; 4Q531 17);
(e) conversations among the giants about their deeds (4Q203 1);
(f) a first pair of dreams given to the giants (2Q26; 6Q8 2);
(g) [a first journey to Enoch by the giant Mahaway (cf. 4Q531 14?), with a first tablet read;]
(h) disagreement between the giants 'Ohyah and Hahyah about the meaning of the dreams (6Q8 1);
(i) admission of the fallen angels' powerlessness (4Q531 22);
(j) 'Ohyah and the giant Gilgamesh (?) interpret their

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